VOL. IV. Numb. 2.

The British Apollo:

OR,

Curious Amusements for the INGENIOUS.

Perform'd by a SOCIETY of GENTLEMEN.

From Wednesday March 28th. to Friday March 30th. 1711.

GENTLEMEN,

Q. *Is the Doctrine of the Trinity any where contained in the* Old-Testament, *or was it revealed only in the* New?

A. A Plurality of Persons in the Godhead may be proved from the *Old Testament*; as first from the History of the Creation where God speaks of himself; in saying, *Let us make Man in our own Image*. Nay even a Trinity of Persons may be very rationally collected from the same History. For *Moses* distinctly mentions, first *Elohim* that created, secondly the *Spirit of Elohim*, that moved upon the Face of the Waters, thirdly the *Word* that produced all Things. That *Elohim* is God, none of the Adversaries of this Doctrin can deny. And by the Spirit neither the Air nor Wind can be understood, neither of which were yet created, for the Forms of Things were not yet distinguished. Nor can we understand thereby only some Power or Energy of God, for the Words imply the Action of some Agent which can be no other than a Person. Nor lastly, does the *Word* signifie simply the Command of God, as is evident from comparing the *Mosaick* History with the Beginning of St. *John's* Gospel. The like distinct Mention we have of the Persons of the Trinity in *Psalm* 33, 6. *By the Word of the Lord were the Heavens made, and all the Host of them by the Breath of his Mouth.* And again in the Deliverance of the *Israelites* from the Egyptian Bondage. Many other Arguments for the same purpose may be deduced from the Descriptions that are given of the *Messiah*, the Attributes assigned to him, and also those other Places in which God is distinguished from God, which cannot be essentially but personally. But we have not now Room for the Enumeration of them.

Q. *The Church of Rome is commonly charged by Protestants with denying the common People the Liberty of reading the H. Scripture. But seems to be an unjust Charge, because the* Romanists *permit the Scriptures to be Translated into Vulgar Tongues, which can be with no other Intent than that they may be read by the Common People: and thus for Instance, we have the* Douay *Translation of the* Old Testament *and the* Rhemish *of the* New *in* English *for the Benefit of* English *Catholicks. For what Reason is the Church of* Rome *thus charged?*

A. What the Sentence of the Church of *Rome* is in this Point cannot be better learned, than from Rule 4th. of the Index of the Prohibited Books published by the Authority of the Council of *Trent*, which runs thus: *Whereas it is manifest from Experience, that if the H. Bible be permitted in the Vulgar Tongue, Men through their Rashness receive more Detriment than Profit thereby, all Bibles in any Vulgar Tongue whether Printed or in Manuscript, with all the Parts of them are prohibited.* But because this Prohibition is somewhat too crude, Pope *Pius* 4th. seems to have intended the Addition of a Temper to it, when he leaves to the Judgment of the Parochial Pastor or Bishop the granting of Liberty to read the Bible to those, who, they shou'd understand, wou'd not receive Damage, but the increase of Faith and Piety thereby. But Pope *Clement* 8th. retracted this Concession, and denied any such Faculty to the Bishops, which has accordingly been ever since taken from them by Command of the *Romish* Inquisition. So that what the Church of *Rome* seemed to give with one Hand, she took away with the other. As for the *Douay* and *Rhemish* Translations of the Bible in *English* we say, that if Common People were permitted to read them, they cou'd not receive any Profit from them. The whole Design of this Work seems to have been only to delude the People with the Name of a Translation. So many gross and absurd Interpretations are put upon the Sacred Text, so often is the Sense perverted to countenance their own Errors, so many Barbarisms in Speech, with down right Nonsense and Contradictions in Terms, that the *Romanists* in this Translation have created a lasting Monument of their Insincerity, and have demonstrated to the World how much they follow the pernicious Maxim, of esteming nothing unjust that promotes the Benefit of Holy Church.

Q. *I have very often read over your Papers, wherein I find you are always assistant to the fair Sex, which gives me great Encouragement to become a Petitioner to your* Godship. *Be pleased to know I have got a morose sort of a Man for my Husband. A Man did I call him? Pardon my mistake. For truly he is as humourson as a Child of ten Years Old. But perhaps if not humour'd he will not cry as they do, but what is worse, he will scold like a Butter-Woore. Such Humours I never before heard of, nor I believe* Apollo *himself, he will eat no Flesh of what kind soever; but his chief Diet is Milk, Pudding, Applepie, Oat-Cakes, Custards and such like, enough to tire your Patience to read them, if inserted. But if these were all his Faults (though bad enough) I would not trouble* Apollo.

But that which forces me him to indite,
He gives me not the Hymeneal rite.

Now your dejected Suppliant has demonstrated her Husband's Deficiencies, desires you will be pleased to apply a Remedy for all, if possible; which will ever oblige your most devoted humble Servant, Sprightly.

A. Mrs. *Sprightly* must excuse us from deciding matters between Man and Wife, till we hear both Parties. We think there is no great matter in your Charge against him for delighting in Pies, Puddings, Custards, &c. Every Old Nurse will tell you, that sweet things are an Indication of good Nature, which by Consequence persuades us, he will deny nothing in Reason to you. And let us tell you, Custards and Puddings are notable matters, and more sufficient in their Energy than you may be aware of. But perhaps Mrs. *Sprigh-*

ly requires not only what may bring him off from Puddings, Custards, &c. But off his Legs too; if so, the Consequence will be more insupportable to you, than your present Disappointments. But we can only judg at Random, 'till (as we said) we have heard all can be offer'd on both sides.

POEMS.

Q. *ARise* APOLLO, *take thy Sacred Lyre,*
And boldly strike the loud Harmonious Strings;
Then Sing in matchless Lines, stupendious Sufferings,
Whilst the attentive Crowd around admire.
Relate the Wonders of the Day,
A Day, when Trembling Nature seem'd to fly,
With Horror and Dismay,
Back to its former Chaos, there t'extire,
Rather than see its Great Preserver dye.
Recount the Love,
That did him move:
Recount the Labours that it cost,
And then Proclaim,
The Mighty Conquerour's Eternal Name, [*was lost.*
Who Death, and Hell, and Sin subdu'd, to ransom what
OLYPHANTO.

I.

A: Urania, Heav'nly *Muse*,
Who Sacred Notions dost infuse,
And from whose pow'rful Influence
Flow the Brightest *Numbers* and most Nervous *Sense*;
Inspire my Lofty Song
With *Images*, which only to thy *Favourites* belong,
The *Theme* is vast, stupendious and Profound,
Worthy an *Angel* to Indite,
When Raptur'd by Extatic Flight,
And all the *Hierarchies* of *Heav'n* through boundless [space to sound
All *Earthly Things* a while adieu;
Hero's vain Pomp and Gaudy shew,
And *Beauty's* Charms, which humbler *Bards* inspire,
Adieu, my Breast is fill'd with more Seraphic Fire.

II.

Behold I Fly, I Mount, I'm Tost,
(Kind Heav'n my Senses Shield)
No sooner have I reach'd the Spacious Field,
But in the endless Maze I'm lost.
How shall I grasp the Boundless Thing,
How it's Immense Extension sing?
All *Language* is in vain,
The Wonder to explain,
Ineffable it is;
Imagination's Strength,
And Reason's Plumet's utmost Length,
Will short (far short) just Comprehension miss.

III.

To tell the Eternal *SON OF GOD.*
Left all those Joys above,
Left Heav'ns Refulgent *Crown*,
With Gems of dazling Lustre rich,
And Miriads too, of shining *Seraphs*, which
Attended on his Nod;
Nay, and declin'd *Paternal Love*,
For th' Horror of a *Frown*.
That the *SOLE HEIR* of all those Realms of Light,
With *unaccessible Perfections* Bright,
Shou'd leave those Empires to descend to Earth,
And here submit to humble Birth.

IV.

That *He* shou'd suffer base Contempt and Scorn,
Scarce by poor Earth-born Creatures to be born;
That *He* shou'd bear Rebukes from Men,
In whom all *Wisdom* was comprised of *Heav'n*;
Pains, Wants, Fatigues and Toils shou'd know,
And all the Miseries here below;
And last yield up his Inn'cent Breath,
Beneath the cruel Pangs of the most shameful Death,
While *Nature* trembled at the Blow.
The *Sun* (with Indignation fir'd)
Behind black sullen Clouds retir'd,
To th' inmost Chambers of the Sky,
The Earth was with Convulsions rent,
Each Grave gave up a fright'ned Ghost,
All shockt to see the *God of Nature Die.*

V.

Unfathomable Source of wond'rous Love!
He knew 'twas Regester'd within the Courts above,
That *Man* had Forfeit made
Of all his Future Hopes to Bliss,
And that a Ransome must be paid,
Impossible by any Means but This;
Or else his Doom must unrevers'd remain,
To suffer an Eternity of Pain;
He knew by the Dark Books of *Fate*,
That all the *Hosts* of *Heav'n* beside
Wou'd sink beneath the Pond'rous Weight,
Shou'd they the Burthen, 'mongst them all divide,
And that it was a Load,
Fit only for the Shoulders of a *God.*

VI.

Thus *He* became for us a *Sacrifice*,
While the *Offended* for th' *Offender* Dies;
Thus did He *suffer* to *redeem* Mankind,
The *Curse* endur'd that we might *Mercy* find;
Unfathomable Source of wondrous Love,
Never to be explain'd by all the Brighter *Forms* above,
Who still with fresh Amazement pry,
Into the Involving *Mistery*,
How shall *we* then *Things* so profound explore,
Things so vast distant from our reach,
All which we shall presume to teach,
Is to *admire* with *Them*, and silently *adore.*

The Title, Preface and Index to this Third Volume, are a preparing for the Press, and will be published in a short Time. Sold by *J. Mayo*, against *Water-Lane, Fleet-street*; where you may have the First Volume in 8vo. at 6 *s.* the 2d. and 3d. in Folio, Gilt Edges and Letter'd on the Back, at 12 *s.* each.

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